

American Missionary.

VOL. XII.

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NO. 4.

AMERICAN MISSIONARY ASSOCIATION.

(Central Office 53 John Street, New York.)

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Miss E. M. Evans, Columbus, Wis.

GALVESTON.

Miss S. M. Barnes, Woodbury, Ct.
" Sarah Skinner, Beloit, Wis.

HEMPSTEAD.

Mrs. L. S. Dickenson, Beloit, Wis.
Miss E. J. Dickenson, "

Miss Sarah Skinner, Beloit, Wis.
" L. P. Wheeler, Neenah, Wis.

VIRGINIA.

From a Superintendent.

NORFOLK, Feb. 5, 1868.

A SCHOOL MEETING.

An enthusiastic meeting, to ascertain whether or not the colored people of this city will take measures to raise funds to be applied to the support of the schools under the auspices of the American Missionary Association, was held at the Bute Street A. M. E. Church on the evening of the 30th ult. It was called with the approval of all the colored clergymen, as well as many other leading men of the city. It was addressed by Rev. Mr. Tucker, Rev. Mr. Lewis, and Mr. Jos. T. Wilson, (colored,) H. C. Percy, Esq., Rev. C. S. Williams, Major J. H. Remington, and some other white men. Resolutions were unanimously passed to the effect that coöperation with the A. M. A. in relation to schools is the best way of promoting the cause of education among the colored people of Norfolk.

A soliciting committee, consisting of twelve—being three for each city ward—was chosen, and subsequently all the colored ministers of the city were made additional members of this committee.

Much more interest was manifested in this meeting than I had anticipated. The people evidently (if we may judge from their action on this occasion) do not mean to have any of their schools discontinued.

A CHARACTERISTIC SPEECH.

Rev. Mr. Lewis, in the course of his remarks, asked the people in his characteristic way, "How many of you are going to give something to keep the schools going?" "How many of you don't want the schools to stop?" In response to which every hand in the house came up most enthusiastically.

Mr. Lewis continued, "I knew our people would do something when they were asked. Never been asked to do anything before. Why, if I had been riding in a man's cart eighty miles and he never asked me to pay him, I would not pay him, nor I wouldn't get out till he ordered me out, or I had got to the place I wanted to go to." I think in the course of a week the treasurer of the A. M. A. will receive some funds from this committee.

A MEETING FOR ANXIOUS INQUIRERS.

Last Wednesday evening was one of the happiest evenings of my life. It was spent in a little meeting of young men, the most of them anxious about the salvation of their souls. Jesus was surely with us. I never felt His presence more palpably than on this occasion, and this was the testimony of the teachers present. The exercises consisted in reading a portion of Scripture, in prayers, interspersed with singing, in reading appropriate tracts, and in personal conversations. If any portion of the exercises was more interesting than another, it was the latter. One young man who had recently become a Christian, as he trusts, told me that at intervals for many months he had felt that he ought to come to the Saviour. He said he had experienced much difficulty as to the way in which he ought to come; his friends telling him that in order to experience the necessary change he must go through with a long process of mourning for his sins. He said he could not understand the propriety of this, and cited several conversions spoken of in the Bible, showing that *as soon* as a person believes, heartily believes, and repents of his sins, Christ will forgive and receive him.

Those inquiring the way to Jesus said they felt themselves to be great

sinners, and showed other unmistakable signs that the Holy Spirit was indeed working in their hearts. The principal obstacle in their way seemed to be the fear of ridicule from their friends. We endeavored, in our feeble way, to assist them in overcoming this obstacle. It is very little, however, that men can do under such circumstances. The next morning we were the recipients of the welcome news that one of these young men had found Jesus, and was rejoicing in his love. We trust that this is but the beginning of a glorious revival. Pray for us.

Very truly, yours,

J. C. HASKELL.

GEORGIA.

From a Minister.

A Visit to the South.

It is quite gratifying to receive such unsolicited and hearty commendation of our Teachers and Schools, as the following, from a clergyman, not connected in any way with our work. It is an evidence that our patrons do not give, nor we labor, in vain. [ED. AM. MIS.]

TEACHERS AND SCHOOLS.

I have recently returned from the State of Georgia, where I had the pleasure of becoming acquainted with many of the noble band who are engaged in that State in teaching the Freedmen, and of visiting and addressing many of their schools, and I wish hereby to bear my testimony that I never saw a company of more competent, devoted, and successful teachers; nor did I ever visit any schools, of any color, which gave evidence of superior capacity to learn, or of having made greater progress in their several studies, in proportion to the time and opportunity they have enjoyed. I was surprised as well as delighted to find that the colored people of Georgia, both children and adults, are giving such encouraging evidence of mental

and moral improvement, as already makes them the hope of that distracted and impoverished State.

OVER-WORKED LABORERS.

I would suggest, with all deference, that the number of teachers ought to be increased, especially in Macon and Savannah, where the labors of those now employed in those cities are so arduous as to affect injuriously the health, and will eventually render it necessary for a part of them to retire from their work; a result greatly to be regretted, as their rich experience would then be lost, and it would be very difficult, if not impossible, to supply their places. The superintendent, also, of those schools, in middle and southern Georgia, ought to be relieved from a portion of his oppressive duties, which are already enfeebling his constitution, and whose talent, experience and devotion to his work, are such as neither that State nor the nation can afford to lose.

I hope I will be excused for expressing the opinion that his influence, in conjunction with his admirable co-workers, not only as educators, but also in their moral and religious influence, is such as is not surpassed in any nor in all of the former slaveholding States.

Hoping and praying that this great and good work may be sustained, and prosper yet more abundantly, I am yours, respectfully,

J. B. MCCREARY.

From a Minister.

Revival Interest.

ATLANTA, March 3, 1868.

We are being visited by the good Spirit of God, and many are inquiring the way of life. Several have already professed a hope in Christ, and many are deeply serious. Most of those thus far converted as we hope, are scholars in the schools, but the interest is by

no means confined to them. They have had no extra meetings thus far, save for inquiry by some of the teachers for their own scholars, but I have appointed preaching this week Wednesday night.

This is a critical time with us, and there are many influences which are hostile to a great work of grace, but we wait in hope for the salvation of God. Will you not, with those connected with you, have special remembrance of our wants at the Throne of Grace?

TEXAS.

The Wisdom of Rome.
From a Teacher.

HOUSTON, Feb. 1st.

In the course of my visits I have met with an *evil* to oppose, which is entirely new in my experience. This is Catholic influence at work among the people. I have met several who belong to that church, whose children attend our day School, but do not come to the Sabbath school. One woman who thought of sending her little girl to the Convent in New Orleans, but had decided that she was too small, said, in speaking of the priest, that he was a "perfect gemman," and had promised them that they should soon have a school of their own *nearer*, that he intended to have some "Sisters" come to Houston and open a school for Freedmen.

It is not strange that the Catholics gain such an influence over these ignorant ones, for aside from the glitter and ceremony of the service, which attracts them, they gain a stronger hold upon them in another way; while other white churches in the South refuse them admittance, excepting in some cases when they are allowed a seat in the "Nigger Pews," the Romanists open wide their

doors and receive them into full communion. With their power to be met, together with other evils abroad in the land, you see how *much* those engaged in this work, need to be "wise as serpents and harmless as doves." Pray that I may work earnestly while here, and be wise to win souls to Christ.

Very truly yours,

JENNIE N. DUNLAVY.

From a Teacher.
Aunt Milley.

Yet, in the midst of the darkness, there are gleams of sunshine, as the following will illustrate. I had heard of Aunt Milley, a sister eminent for piety, and paid her a visit. Her door yard was neatly arranged, and her house scrupulously clean. I found her sick but glad to see me. At my request she told me her experience, and thus expressed the joy she felt when God spoke peace to her soul in "Old Virginia." It's bran new; it seems like I could hug all the world up to me, if I could reach round; it look like trees bow me welcome."

The Georgia Circular.
From a Teacher in Texas.

We have just received a circular which originated in Georgia, intended for the support and comfort of the laborers there, but which has been more widely distributed. The spirit which it breathes has impressed us that God's presence is brooding over different parts of the field. In view of these facts we feel that our claim upon your sympathies and prayers is urgent.

CONCERNING "hollering" in meeting, Aunt Judy, an old colored woman, said to one of her sisters: "'Tain't de rale grace, honey; 'tain't de sure glory. You hollers too loud. When you gits de dove in your heart and de lamb in your bosom, you'll feel as ef you was in dat stable in Bethl'em, and de blessed Virgin had lent you de sleepin baby to hold."

American Missionary.

NEW YORK, APRIL, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

List of Missionaries and Teachers— Funds.

With our annual list of Missionaries and Teachers, found in this number, we must say a few words in regard to funds.

Our monthly footings of receipts, up to March 1st., exhibit a gratifying though small increase over last year. But many of our Schools are of higher grade, and consequently more expensive, so that the aggregate expenditure is considerably in advance of our income, and since March 1st., our usual receipts are not kept up. We are therefore constrained to appeal for prompt and effectual help. The missionaries and teachers are successfully employed, the schools are exceedingly prosperous, and the blessed Spirit of God is setting His seal upon the whole work, in the conversion of souls and the edification of believers! "Why should the work cease?" or be greatly hindered?

Evangelical Religion and Common Schools at the South.

We ask attention to two articles copied into our Magazine—the one from the *Congregationist and Record-*

er, and the other, an editorial from the *Christian Intelligencer*.

The first relates to the influence which evangelical religion may have in helping or hindering the establishment of a common school system at the South. The subject rises above all question as to what Societies may be employed among the Freedmen. We press it only because we regard evangelical religion as the grand lever for the elevation of the South, and because the people there, both white and colored, will be helped forward more rapidly toward a common school system, under its influence, than without it. We ask the reader to ponder the *facts* presented in the article.

The other article refers in part to the same subject, but incidentally relates to the "Unsectarian Basis" of this Association, and we are again under obligations to an officer of the Freedmen's Union Commission for calling public attention to it.

"Pray for Us"

Is the uniform and importunate request which ends the letters from our teachers. God is pouring out his blessed Spirit on our missions and schools, and these importunings for prayer are not merely formal or official. We call the attention of the churches to these requests, and beg that teachers, missionaries, schools, the Freedmen and the whole South may be remembered in prayer.

The Duke of Argyll

Is the representative of an ancient and noble family, a long line of distinguished ancestors, and is a gentleman, a scholar and Christian. His address at the meeting in Glasgow, in behalf of the Freedmen, presents a familiar theme with singular freshness and force. Our readers will be

well rewarded in perusing the extracts to which our limited space confines us.

Rev. James A. Thome.

We were happy to welcome home this brother beloved. He returned on the 5th inst., from Great Britain where he has been laboring for about a year, particularly in Scotland, in behalf of the Freedmen. We have reason to know that his personal influence and public efforts have been highly acceptable to our friends abroad, and as he returns in greatly improved health, to resume his pastoral work, we are persuaded that his people will have no occasion to regret their generosity in sparing him so long.

From the "Congregationalist and Recorder."

A System of Education for the South.

BY REV. GEO. WHIPPLE.

Mr. Editor: The communication of our common friend, Rev. J. P. Thompson, D.D., in the *Congregationalist and Recorder* of February 27th, contains a statement, which, without his so intending it, is being industriously used by the agents of the Freedman's Union Commission, to divert contributions from the American Missionary Association. That it was not so intended may be inferred from the fact that, on invitation of Dr. Thompson, one of the Secretaries of the Association presented its claims in his pulpit, Sabbath morning, February 23d, and received a collection of \$1,596.05.

While acknowledging such liberal giving, it may seem ungracious to criticise the letter to Mr. McKim introduced into the communication referred to. I believe, however, that no one will wish more heartily than Dr. Thompson, to have the exact truth known. In his letter he says:

Now the South will not accept as teachers of its common schools the representatives of any religious sect or society at the North, nor will it adopt as its own, schools that are established in the interest of any religious denomination. We can prepare the way for the establishing of such a system only by providing schools for secular education, upon the basis of the Bible, but without sectarian associations, and free and equal for all classes of citizens.

Strictly construed, this does not apply to the American Missionary Association, which is not a sectarian organization, but only an orthodox one,—catholic on an evangelical basis—embracing among its supporters, and missionaries and teachers, the representatives of all evangelical denominations. But as the officers and agents of the A. F. Union Commission constantly assail the Association as sectarian, and call its schools parochial, merely because it does not welcome Unitarians and Universalists among its laborers, I may be excused in an attempt to prevent such a misapplication of Dr. Thompson's letter, and to show that schools among the Freedmen, conducted on a thoroughly religious basis, in no wise hinder, but in fact prove the most helpful in laying the foundations for a common school system in the Southern states.

It is yet too soon to decide what the South will or will not do, in its work of organizing a *system* of education, but facts plainly indicate that a school being under the control of an evangelical missionary organization, or even of a strictly denominational body, is not thereby hindered from an assimilation into the incipient common school systems of the South.

In Nashville, Tennessee, the schools of the United Presbyterian church, in which all the peculiarities of that excellent body have been taught for four years, and around which a United Presbyterian Church has been formed, are adopted as a part of the common

schools of the city, and their Superintendent, the United Presbyterian missionary and teacher, is elected city Superintendent of common schools. The Schools of the American Missionary Association in Nashville might have been adopted in like manner, but it was believed that a wider and more beneficial influence would be exerted on the education of the whole people, by converting the Fisk school into a professional training school for teachers. This Normal school work the Tennessee school system is not yet ready to assume. Secretary Cravath says, "if we had had the means we could have established a great number of schools, that would have been accepted under the school law, in the course of the year." We went as far as our funds would allow. At Lexington and Louisville, Ky., in each of which places we have eight teachers, our schools have been recognized by the civil authorities, and we have the promise of a participation in the school fund. Last year, five hundred dollars were received."

At Chattanooga, the colored schools have grown up exclusively in charge of the Association, and are now incorporated into the county schools, receiving their share of the limited school fund, and under the direction of one superintendent for both white and colored schools; and this county superintendent is Rev. Mr. Tade, the missionary teacher of the American Missionary Association.

At Memphis the Association has also largely controlled the schools from the first. All these schools, with thirteen teachers, as well as those sustained by the Methodist denomination, are accepted as city schools, under a city superintendent, who is, and has been for two years, the superintendent of the schools of the American Missionary Association. In

Montgomery, Alabama, the superintendent of our schools has been elected a State commissioner of education. In North Carolina Rev. Mr. Ashley, our missionary and school superintendent since the occupation of Wilmington by the federal forces, has been nominated State superintendent of education, and the executive officer of the North Carolina university, for four years.

The chairman of the committee to draft the Educational Bill, for a system of public schools, now being adopted by the South Carolina State Convention, is, and has been for two years, the superintendent of the schools of the Association in Charleston.

In Georgia our superintendents and teachers are exercising a very marked formative influence in the State school system. Similar statements can be made of other places, and we have yet to hear of the first place in the field where any objection has been made to coöperation with the Association because it is a religious and missionary organization.

There is no discrimination against us in the minds of the friends of education in the South, white or colored; why should the churches of the North be asked to take the advance in shutting the Christian religion from these primary schools—the places of all others where the people can now be most easily reached with Christian influences? Why should the friends of evangelical piety be deterred from the support and spread of their own principles, by the fear that the publication of them will stand in the way of the highest good?

It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out until it be broken in pieces.

From the "Christian Intelligencer."

Education at the South.

OUR paper of February 20th, contained a communication from Rev. Crammond Kennedy, secretary of the New-York branch of the Freedman's Union Commission, which we cheerfully published, but which we cannot suffer to pass without notice.

It admits the main facts which constituted the basis of the editorial he refers to, namely, that "Rome (is) in the field," doing her peculiar work, drawing away scholars from other schools, publicly destroying the New Testament, and, in her own schools, directing most of the attention to "the Catechism and ceremonies of the Church." We rejoice to learn that, at one point, the influence of their efforts was less disastrous than we supposed, and that the schools of the Commission there were not broken up, only diminished.

If Mr. Kennedy's communication had been confined to matters of fact, we should not have felt constrained to refer again to it, but when he asserts that the school would have been deserted, if it had been under the control of any religious organization, he travels beyond the record, and makes statements and draws inferences not sustained by facts.

Ours editorial was not written in the interest of any society laboring for the Freedmen, but against a danger which seriously threatens them all. We are at a loss, therefore, to understand the animus of the reply, unless it be found in the apparent belief of the writer, that the existence of his Commission is contingent on the removal of those agencies which seek to make the primary education of the South Christian, in an orthodox sense, and conducive to the religious and spiritual welfare of the Freedmen.

Mr. Kennedy's letter seems to claim support for the Commission as best calculated to prevent encroachments of Romanists, and yet we are met by the fact that the Commission for whose schools such paramount superiority is claimed, cannot, without a violation of its boasted liberality, its peculiar adaptation to introduce a common-school system like that of the North, refuse appointment to a

well-qualified "Catholic" teacher; and we learn, on undoubted authority, that it does or has appointed such.

An officer in the branch which Mr. Kennedy represents has claimed for it, undenied, that the work of the Commission can be done by "Calvinist or Universalist, Evangelical or Unitarian, Churchman or Comeouter, advocate of the scheme of salvation or not," that "it does not demand . . . a familiarity with the Bible, . . . or a particular belief in regard to the conditions of the future life, or the terms of acceptance with God." He claims that a teacher is *less* prepared to instruct the (colored) people in letters, who, "to the learning of the schools, and the wisdom of men, adds divine teaching and the word of God; if the two classes of learning are mingled together," or "if the teaching of . . . the word of God . . . limits, defines, or colors the instruction in letters and the wisdom of men;" that in the work for the Freedmen "Rationalists and Unitarians—who reject the scheme of salvation, whose religion is chiefly ethical, who preach up the interests of this life, intellectual culture, domestic virtue, social kindness, the priceless worth of the simply human relations, may mingle such religion as they have, with education, . . . but evangelical men, who are supremely interested in the salvation of souls, cannot," without danger.

How can a society call itself Christian, or ask the support of evangelical men, whose executive officers claim for it, undenied, this basis; and whose appointees are, some of them, thus characterized? How can a society seek support as a bulwark against Romanism, which boasts of principles that would send Romanists, as well as Unitarians and rejecters of the scheme of salvation, to enlighten and Christianize an ignorant and naturally religious people? Is this the "spiritual and mental fitness alike required in their teachers?" We have heard of fighting fire with fire, but this is the first time we ever heard of a professedly philanthropic society supplanting Romanism in any field by sending Romanists into it, or of promoting the interests of Christianity

by sending out teachers "who reject the scheme of salvation."

Our preferences for a religious organization to do the work of Christian benevolence in the South have been more than once expressed. Our General Synod has recommended the American Missionary Association, an evangelical and not sectarian body, to the confidence of our churches, our missionary committee is coöperating with it, and some of our churches are taking up collections in its behalf. We know nothing that should induce any change.

That Association is doing, on a large scale, all that the Commission can do for the South, and doing it through agencies wholly evangelical, thus superadding to the work of education a directly religious work, which has been owned of God in the conversion of many children and adults. It has had for years teachers from almost every evangelical denomination, Congregational, Presbyterian, *Reformed*, Methodist, Baptist, Episcopalian, etc., and we have yet to learn that any of them complain of anything to offend their denominational preferences. The charge of sectarianism has, therefore, no other foundation than that it does not give appointments to Unitarians, Universalists, etc.; and to make the charge on this ground, in an orthodox religious paper, is, though not so intended, little less than an insult to its readers.

In regard to the matter in which Mr. Kennedy claims for his Commission such preëminence—the inauguration of a system of common-schools—we believe the Association is doing still more.

In Lexington and Louisville, Ky., Chattanooga and Memphis, Tenn., and elsewhere, its schools are being recognized and aided by the local boards, as parts of a school system, and are beginning to receive a portion of the very limited school funds; and its agents and superintendents are exerting a controlling influence as county and State school commissioners, members of local boards of education, or State superintendents.

We have been shown a statement giving details of very large and important school enterprises of a higher grade, at Mobile, Talladega, Atlanta

Nashville, Memphis, Berea, and elsewhere in the West, and Fortress Monroe, Charleston, etc., in the East.

Its schools are opened to all without distinction of color, and in a number of places whites attend them. A recent catalogue of Berea shows that of three hundred scholars enrolled last year, one-third were whites.

If our churches want to engage in educating the Freedmen, either by sending their own teachers or by contributions to sustain others, they may do it through the American Missionary Association, with no fear of adverse currents or counteracting influences from the same body.

Presbytery of Utica.

At the meeting of the Presbytery of Utica, held at Rome, Jan. 29th, 1868, the Committee to whom was referred the cause of the Freedmen as advocated by Mr. Pike, the agent of the American Missionary Association, made report as follows, which report was adopted:

1st. It does not appear that we, as a church, have any organized agency to meet the immediate necessities of this unhappy class of our fellow-men, in their educational interests and temporal comfort.

2d. The providence of God, has thrown them largely upon the Christian charity of those who profess to love him, who has taught us to treat as our neighbor those to whom we may do good.

3d. The enemies of our holy religion, are organizing and exercising agencies to mislead them into the ways of error, by a special appeal to their confidence.

4th. The A. M. A. have an organization under the control of evangelical principles through which we may be of great service to their immediate interests and wants.

Therefore, *Resolved*, that we recommend this organization to favorable consideration in our churches, in their Christian desire to promote their highest well being, in preference to any other of the several organizations, which are pressing their claim to our charities in this direction.—*Roman Citizen*.

ABROAD.

MEETING IN GLASGOW, SCOTLAND.

The Duke of ARGYLL, who was received with loud applause and waving of handkerchiefs, said: Ladies and gentlemen, we are met here to-night for the purpose of expressing our sympathy, and giving our active support also, I hope, to the American Missionary Association—a society formed some 20 years ago, and whose special duty it now is to give instruction to the four millions of negroes in that country, who, by the happy result of a war, otherwise most deplorable and disastrous, have gained their freedom and have emerged from the condition of slavery. * *

MYSTERY OF THE NEGRO RACE.

Surely, gentlemen, there is some great mystery about this negro race—its origin as a branch of the human family, its past history, its present condition, and its future prospects. It is a mystery which extends even to the country from which they come. It surely is a wonderful thing to remember and to think that we are now far on the 19th century of the Christian era, and it is only in our own days that the secrets of the great continent of Africa are being revealed to the world. Only think, gentlemen, where that continent is placed on the surface of the globe. Its northern shores are washed by the waters of the Mediterranean—that sea around whose shores were planted not a few of the most ancient and most memorable civilizations of the world. Another part of that great continent is washed by the waters of the Red Sea, which for more than 1500 years was the great highway between the west and east; and for more than 370 years, since the discovery of the Portuguese navigator, Vasco de Gama, the whole commerce of the world has circled around the coasts of Africa, and the whole of its outline has been as familiar to the civilized world as has been the coast of India, and yet, of the centre of that great continent we have known almost literally nothing till within a few years of the present period. Governments have taken a great interest

and have given great rewards to navigators who should explore a North-West passage from the Polar regions to the regions of the Indies; but no Government until a very recent period has given any assistance whatever to the survey of this vast continent, inhabited by millions of the human race, who have been made slaves for many generations by the more civilized nations of Europe. * *

DISCOVERY IN AFRICA.

Now, gentlemen, that great continent having been at least partially explored, what do we find its nature to be? The world has hitherto had a vague notion that a great part of Africa was occupied by swamps, so pestilential that white men could hardly live in it, or by arid deserts in which nothing would grow. It is now discovered that Africa contains thousands and millions of square miles of some of the finest country in the world, adapted for the cultivation of anything and everything that civilized men could cultivate. Magnificent rivers, navigable for thousands of miles; great fresh water lakes, which can be compared only with those other great lakes on the American Continent, whose shores will one day be peopled with millions of men of the civilized nations of the world. And what do we find of the races that inhabit Africa? We find that they are a people possessed of a very ancient civilization, which has been not increased by the efforts of more civilized nations, but which has been, and is now being in course of being degraded and destroyed by slave traders, sent out in the interest of the Christian nations of the West. * *

NO STONE AGE.

Gentlemen, many of you may be aware that archæologists tell us that in the history of the human family there have been three great stages of civilization. These they classify according to the nature of the implements and instruments the human race at various times have used. There is first of all the stone age, that is to say, when men had no implements except those which are made of stone; then the bronze age, because they say bronze was discovered before iron; and last of all, the iron age in which we now

live. Now, it is a very curious fact mentioned by Dr. Livingstone, that, so far as the continent of Africa is concerned, there is no trace of that earlier and more barbarous stage of the human family, which archæologists call the stone age. Even the rudest tribes of Africa are excellent blacksmiths, and they make excellent iron, so good that some of the best iron from our own country is considered and condemned by them to be comparatively rotten. Compare this with what existed at one time in our own country. You may probably be aware that some fifteen or sixteen feet under the level of the present soil on which this great city is built, in several parts of Glasgow, there have been found the remains of ancient navigation of our Scottish ancestors. And if any of you go into the outside court of the College of Glasgow you will see three or four specimens (at least they were there) of the ancient canoes in which our ancestors navigated the river Clyde. These canoes appear to have been made in the stone age, and in one of them, if I recollect aright, was found an implement by which these canoes were made, and it was a stone adze or hatchet, so that our own ancestors were in a more rude and more barbarous condition—that is to say, measured as archæologists measure barbarism, by men's knowledge and command over the resources of a country—than any of the tribes of Africa have been in historic times, or even in the time in which there is any account respecting Africa. * *

WHAT HAS ARRESTED CIVILIZATION ?

Now, I ask the question—What is it that has arrested the civilization of Africa? * * One answer, I have no doubt—and Dr. Livingstone has no doubt of it either—is that if it were not for the accursed slave trade which is now going on over the whole continent of Africa, its civilization would have advanced, and would have arrived at a much further stage. (Applause.) It is a remarkable fact that of those tribes of Africa met with by Dr. Livingstone, the most civilized, the most hospitable, the most truthful and the most humane, were not those

who were in contact with the Christian nations of the world, but those who were in the remotest and most inaccessible corners of Africa, to whom and near whom the slave trade had not yet come. * *

NEGRO RACE NOT DYING OUT.

But there is another great peculiarity, gentlemen—and this brings me more near the subject of this meeting—there is another great peculiarity of the African race, which distinguishes them altogether from the other races which we were accustomed to call by the name of savage. They do not die out and disappear as those other races do when they come in contact with white men and with the civilization of Europe. Almost all other savages—the natives of the South Sea Islands, and others, I believe, are rapidly disappearing. If the world last as long, the course of one or two centuries will see probably the final extinction of the red men in the New World; but there is this great peculiarity in the negro race, that they survive and multiply in the face of the white men, and even in the condition of savages. Whatever may be the cause we must make up our minds to this—we may dislike it or we may like it, but it is a fact—that the negro race is likely to be an enduring element in the population of the world, and an enduring community in that great country, the United States of America. *

SCOTLAND'S GOOD WILL TO AMERICA.

Now, gentlemen, the last argument which I shall use for soliciting your sympathy on this occasion is, that any efforts we may make in this country, and any contributions we may give for the purpose of assisting the freedmen of America, are considered and will be taken as a token of good will from this country to the people of the United States. * *

And here let me say before I sit down that I think our good will is due to all sections of the American people, not only to the North but also to the South. No one felt more strongly than I did during the progress of that great contest that the success of the South would have been a great blow to the civilization of the world—(applause)—a great step backwards in the progress of mankind.

(Renewed applause.) I think the cause of the South in every aspect in which it can be regarded was essentially a bad and wicked cause. But I do not therefore hold that all those who supported that cause were either bad or wicked men. Let us draw, gentlemen, in justice, not only in justice to others but in justice to ourselves—let us draw a broad distinction between the character of causes and the character of those who fight for them. * * *

Now, gentlemen, let me only entreat you to give your hearty support to gentlemen who will come forward on this platform and plead the cause of the American negro. After all, that problem must be solved, that burden must in the main be borne, by the American people. We can do but little to help them, but public opinion is becoming stronger and stronger in the world. If they are cheered by our sympathy, and in some degree supported by our actual help, we shall at least be able to remember that we have taken our part, even though it be a small one, in a movement which will be ever memorable in the history of the world. (The noble duke sat down amidst prolonged and enthusiastic applause.) * * *

REV. SELLA MARTIN.

[Several speakers followed, and among the number Rev. Sella Martin, a representative of this Association, and of the negro race as well; and the Duke having been called to the platform again by a vote of thanks, he concluded his second address by saying:

I am in the habit of hearing a great deal of public speaking, and I think among the public speakers of this country I have heard very few indeed who, in respect to power and pathos, can excel Mr. Sella Martin. (Loud applause.)

From "The Sabbath at Home."

HOURS WITH AFRICAN EXPLORERS.

RRV. S. J. DOUGLASS.

[Concluded.]

Park, setting out from the mouth of the Gambia, followed the footsteps of these ill-fated travelers. After seven months of uninterrupted hardships he neared the object of his search. A sorry appearance truly did the poor man make at that time. Ragged and weather-beaten and driving his horse

before him, he approached Sego, the capital of Bambara, the sport of all who saw him. "He has been at Mecca," said one; "you may see that by his clothes." Another asked him if his horse was sick; a third wished to purchase it. "I believe," says Park, "the very slaves were ashamed to be seen in my company." On the following morning his eyes rested on the long-sought Niger, or *Joliba*, as the natives called it, the "Great Water." He hastened to the bank, and having drank of the water, lifted up fervent thanksgivings to God.

We can not follow him. He proceeded a little further east, desirous of reaching Timbuktú. The danger was too great and he turned back. The story of his travels is of deep interest. Events ludicrous or sorrowful fill the pages. At one time half his head is shaved, in the eagerness of his host to possess a lock of a white man's hair as a *saphie* or charm; and the process is only stopped by a hasty covering of his disfigured pate. At another he is in the hands of robbers, stripped, and left without means or defense. Again, lions roar about his path; or slave-gangs, the poor wretches bruised and helpless, and *snapping their fingers* in despair, journey with him. Still again, when reduced to the last extremity, a bit of moss in its perfection and quiet beauty draws his eye, and renews his trust in Providence. He writes, as a *saphie*, the Lord's Prayer for one hospitable old man, with a reed for a pen, charcoal and gum-water for ink, and a board for paper.

Having followed the river west for some distance, he left it and made his way back to the coast, and thence to England. Again he returns, and with a large escort attempts to finish his begun work. But before he touches again the Niger, out of thirty-eight soldiers and carpenters, only seven remain. With these he embarks on the river, eager if possible to reach its mouth, wherever that might be; for no European knew. His canoes passed Timbuktú, and with much difficulty reached Boussa, some miles below, when, attacked by the natives and overpowered, Park and his companions leaped into the river and were drowned. It was long before his fate was known in England, but little by little the particulars were ascertained.

But geographers could not rest content while so much of the Niger problem remained in doubt. In 1822—to omit other expeditions—Hugh Clapperton, with Major Denham and Dr. Oudney, set out from Tripoli on the same errand. They discovered Lake Tsad, that great inland sea, but were unable to reach the river. Dr. Oudney was buried in Central Africa. In 1826, Clapperton reached the interior from the west, and visited Boussa, the scene of Park's death. He was not able to descend the Niger, and shortly after he also fell on the plains of Africa.

But there were enough ready to take up the labor and share the glory. At last on the 20th of September, 1830, Richard Lander with his brother embarked at Boussa, determined, as was Park twenty-five years before, "to discover the termination of the river or perish in the attempt." After great hardships during the two months on the river, they were thrilled with joy to find their boats influenced by the *tide*, and soon with deep emotion they heard "the welcome sound of the surf on the beach."

Here at length was an answer to all doubts. The Niger, rising in the Kong Mountains, after a long circuit to the east, flowed into the Gulf of Guinea, or, more exactly, into the Bight of Benin. Forty years of direct search, many lives sacrificed, to learn the source, direction, and mouth of that single stream! Has not our geographical knowledge cost something? Particularly has this been true of discoveries in Central Northern Africa. Its plains and rivers hold the bones of many brave travelers. The Landers themselves in a later journey, undertaken to reap the fruits of their hard labor, perished; not, however, till Richard had received the first prize, valued at fifty guineas, ever awarded by the Royal Geographical Society.

The Lotus Planter.

I.

A Brahmin on a lotus pod
Once wrote the holy name of God.

II.

Then planting it, he asked in prayer
For some new fruit, unknown and fair.

III.

A slave near by, who bore a load,
Fell fainting on the dusty road.

IV.

The Brahmin, pitying, straightway ran
And lifted up the fallen man.

V.

The deed scarce done, he looked aghast
At touching one beneath his caste.

VI.

"Behold!" he cried, "I stand unclean:
My hands have clasped the vile and mean!"

VII.

God saw the shadow on his face,
And wrought a miracle of grace.

VIII.

The buried seed arose from death,
And bloomed and fruited at His breath.

IX.

The stalk bore up a leaf of green,
Whereon these mystic words were seen,

X.

FIRST COUNT ALL MEN OF EQUAL CASTE;
THEN COUNT THYSELF THE LEAST AND

XI.

[LAST.

The Brahmin, with bewildered brain,
Beheld the will of God writ plain!

XII.

Transfigured in a sudden light,
The slave stood sacred in his sight.

XIII.

Thenceforth within the Brahmin's mind,
Abode good will for all mankind.

YOUTH'S DEPARTMENT.

An Eminent Merchant's Testimony.

Mr. Jonathan Sturges, an upright and successful merchant of New York, at a public dinner recently given in his honor, thus speaks of his early experiences:

One of the first lessons I received was in 1813, when I was eleven years of age.

My grandfather had collected a fine flock of merino sheep, which were carefully cherished during the war of 1812-'15. I was a shepherd-boy, and my business was to watch the sheep in the fields. A boy, who was more fond of his books than of sheep, was sent with me, but left the work for me, while he lay in the shade and read his books. I finally complained of it to the old gentleman. I shall never forget his benignant smile as he replied: "Never you mind; if you watch the sheep, you will have the sheep." I thought to myself, What does the old gentleman mean? I don't expect to have any sheep. My aspirations were quite moderate in those days, and a first-rate merino buck was worth \$1,000. I could not make out exactly what he meant, but I had great confidence in him, as he was a Judge, and had been to Congress in Washington's time; so I concluded that it was all right, whatever he meant, and went out contentedly with the sheep. After I got to the field, I could not get that idea out of my head. Finally I thought of my Sunday lesson: "Thou hast been faithful over a few things, I will make you ruler over many things." Then I understood it: never you

mind who else neglects his duty; be you faithful, and you will have your reward! I do not think it will take many lads as long as it did me to understand this proverb.

I received my second lesson soon after I came to this city, as a clerk to the late Luman Reed. A merchant from Ohio, who knew me, came to purchase goods of Mr. Reed. He expressed his gratification at finding me there, and said to me: "You have got a good place. Make yourself so useful that they cannot do without you." I took his meaning quicker than I did the proverb about the sheep. Well, I worked upon these two ideas until Mr. Reed offered me an interest in his business.

The first morning after the copartnership was announced, Mr. James Geery, the old tea-merchant, called to see me: "You are all right now; I have one word of advice to give you: be careful who you walk the street with." That was lesson number three.

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Cornwall Bridge. "Friends".....	25
Cornwall. Rev. M. I.....	50
Danbury. E. H. T.....	68 25
Darien. Cong. Ch., to const. CHAS. E. WHITNEY and MELVILLE E. MEAD L. M's East Haddam. Gideon Higgins, \$5 25; Rev. I. Parsons, \$3; Mrs. S. B. Parsons, \$2.....	10 25
East Woodstock. Cong. Ch., to const. Dea. H. BLIXBY, N. S. CHILD and L. A. BLISS L. M's.....	99 75
Ellington. Miss E. M. Thompson, b. of C. Fair Haven. First Cong. Ch.....	24 77
Glastenbury. G. M. Johnson.....	53
Greenville. Box of C., by W. H. Coit.....	3 00
Granby. Mrs. James Lewis.....	38 80
Guilford. Third Cong. Ch.....	
Hartford. Alfred Smith, \$250; A Work, \$350; Mrs. P. Johnson and Mrs. N. Swan, \$1 50 ea., for Mendi M.....	256 50
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Wethersfield. ESTATE of J. H. Francis.....	76 60	Oneida Lake. "A few Friends".....	5 00
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Woodbury. First Cong. Ch., ("L"), \$50; Judah Baldwin, \$25; F. A. Soc., b. of C.; J. E. Benedict, \$1.....	50 00	Oswego. Miss J. A. Todd.....	23 50
"A Friend".....		Painted Post. By Rev. G. D. Pike.....	5 00

NEW YORK.

Albion. Presb. S. S., for a Teacher.....	13 00	Springville. L. Weber, \$5; J. B. Weber, \$2.....	7 00
Bainbridge. Amanda Benton, \$5; James Benton, \$3.....	8 00	Thompson's Station. Cong. Sab. Sch.....	10 00
Ballston Spa. T. M. Mitchell, \$3 50; Miss O. Gilbert, \$1; Mrs. P. A., 5 c.....	5 00	Troy. Mrs. E. C. Stewart, b. of C.....	5 00
Bergen. N. and E. A. Cook.....	2 00	Union Falls. Margaret B. Duncan.....	1 50
Binghamton. Mrs. A. F., 50c.; Ladies' Aid Soc., b. of C.....	50	Walton. J. S. McLaurey.....	10 00
Blossvale. Edward Doty and family.....	3 75	Warsaw. Cong. S. S.....	30 00
Brockport. Three b. of C., by Dr. L. Huntley; Presb. Ch., 2 b. of C.....	5 00	Waverly. Presb. Ch., to const. Rev. J. B. BEAUMONT L. M.....	26 57
Brooklyn. Mrs. H. Dickinson, \$5; Plymouth Ch. Sew. Cir., 2 sacks of C., \$142.....	5 00	West Bloomfield. By Rev. G. D. Pike, for a Teacher.....	8 00
Busti. James Broadhead.....	10 00	West Brook. Plym. Ch. S. S.....	25
Canastota. A. Rankin, \$5; Mr. and Mrs. R. H. Child, \$4; cash, \$1.....	5 50	West Camden. A. K.....	21 50
Champlain. Mrs. C. M. Moore.....	64 30	Westerville. Presb. Ch.....	3 25
Clayville. Presb. Ch., to const. A. R. STEPHENS and EBER HOLMES L. M's.....	5 00	Westmoreland. Wm. Newcomb.....	10 00
Corning. Mrs. J. McBurney.....	20 00	West Rush. "A Friend".....	50
Danby. C. T. Williams, \$10; L. Jennings and Mary Yaples, \$2 ea.; 6 individuals, \$1 ea.....	50	Whitestown. C. M. Soc.....	5 00
Dansville. E. P.....		Wyoming. Wm. Durfee.....	
Deansville. E. B. Barton, \$30, to const. Dea. MILTON LYMAN L. M.; A. Day, \$10, bal. to const. ELLEN I. DAY L. M.; A. H. Ormsby, \$5; L. M. P., 25c.....	45 25		
East Pembroke. Rev. G. S. CORWIN, to const. himself L. M.....	30 00		
Elmira. Second Presb. Ch., for a Teacher.....	40 00		
Fulton. J. Owen, \$2; Mrs. W. Wright and F. Seymour, \$1 ea.....	4 00		
Greigsville. Sarah Dodge.....	1 00		
Groton. L. B. Soc. of Cong Ch., b. of C., \$34.....	75 00		
Harlem. Ref. Ch., \$25, and Sab. Sch., \$50.....	10 00		
Hartwick Sem. Rev. G. B. Miller, D. D.....			

NEW JERSEY.

Boonton. Mrs. M. T. Jennings.....	5 60
Elizabeth. W. W.....	50
Jersey City. First Cong. Ch., (A. S. H.), \$50c.; First Reformed Ch., \$126 18; Mrs. W. Ames, b. of C.....	626 18
Millburn. Mrs. C. N. Graves.....	1 00
Orange. Mrs. C. Wilber, b. of C., and 50c.....	50

PENNSYLVANIA.

Cooperstown. Mrs. P. W. P. McCauley... ..	1 00
Crap Tree. H. S. Kendig.....	1 00
Etna. Miss H. S.....	25
Forkston. Richard Adams, \$3; others, \$7.....	10 00
Frenchtown. Geo. Gordon, \$5; U. Moody, \$3; I. V. Biles, \$2; others, \$4 50.....	14 50
Franklin. Eight individuals, \$1 ea.; others, \$2 25.....	10 25
Glenshaw. Locust Ridge Sab. Sch. of Shaler Trop.....	15 00
Greenville. J. Madison Bean.....	5 00

Herrick. Geo. Landon and Geo. Atwood, \$5 ea.; A. R. Brown, \$2; 10 individuals, \$1 ea.; others, \$3 50.....	25 50
Indiana. Rev. J. H. A.....	50
Lacyville. Eight individuals, \$1 ea.....	8 00
Le Raysville. Col. Cong. Ch., \$10 30; Col. M. E. Ch., \$7 49.....	17 39
Liberty. R. Southard, \$4; A. Southard, \$2; 13 individuals, \$1 ea., others, \$1 50.....	20 50
Meadville. W. F. Clark.....	10 00
Mehoopany. W. H. Barnes and Son, \$5; B. E. James and Geo. Carpenter, \$2 ea.; others, \$8 50.....	17 50
Montrose. H. H. Frazier, P. Wells and B. Hays, \$2 ea.; 12 individuals, \$1 ea.; others, \$3 50.....	21 50
New Milford. Mrs. A. M.....	25
North East. Osee Selkregg, \$125, to const. Geo. SELKREGG, M. L. SELKREGG, H. D. SELKREGG and Mrs. M. C. TOWN L. M's; Presb. Ch., \$84 50, to const. Rev. T. B. HUDSON and Wm. E. MARVIN L. M., for a Teacher. A. Talcott, \$1.....	210 50
North Springfield. John Eagley, \$5; three little boys, 30c.....	5 30
Pittsburgh. ESTATE of Charles Avery, for ed. of Freedmen.....	1500 00
Pottstown. Geo. Wanger, \$5 50; H. P., 50c. Schultzville. Sab. Sch., by Mrs. W. Conk- ling.....	6 00
Springville. Jas. Kasson, \$5; S. B. Smith, \$2; others, \$6 50.....	26 00
Tarrytown. Dr. G. F. Horton, \$2; others, \$5 50.....	13 50
Titusville. H. B. Balch.....	7 50
Tunkhannock. Palen & Bros., \$10; A. Hines, Geo. Leighton and J. Rhodes, \$2 ea.; 18 individuals, \$1 ea.; Mrs. S. B. Mil- ler, \$2; P. A. M., Mrs. N. M. and Miss S. M., \$1 ea.....	1 40
Waterson's Ferry. A. B. McCain, \$3; Mrs. R. McCain, \$2.....	39 00
West Elizabeth. E. A. Wilson, \$4; Jane Wilson, package of seeds.....	5 00
Worthington. John Craig, Sen., \$1 25; J. C., 25c.....	4 00
— "A Friend," by Miss E. P. Hays.....	1 50
— "A Friend," by Miss E. P. Hays.....	18 00

DISTRICT OF COLUMBIA.

Washington. Bureau R. F. and A. L., \$50 85; Rev. J. B. McCreary, \$1; T. N. C., 25c.....	52 10
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VIRGINIA.

Fortress Monroe. "A Friend," by Miss Woolsey, \$50; Bureau R. F. and A. L. \$38.....	88 00
Hampton. Bureau R. F. & A. L.....	3,048 55
— Freedmen, by N. C. B.....	100 00

WEST VIRGINIA.

Dallas. W. W. Craig.....	10 00
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NORTH CAROLINA.

Beaufort. Freedmen, for Schools.....	8 00
— Bureau R. F. and A. L.....	94 00

SOUTH CAROLINA.

Beaufort. Freedmen, for Schools.....	13 65
Charleston. Rev. C. W. S.....	25

GEORGIA.

Athens. Freedmen, for Schools.....	14 00
Augusta. Freedmen, for Schools.....	24 50
Atlanta. Bureau of R. F. and A. L.....	346 12
Savannah. Freedmen, for Schools.....	117 29
— Bureau R. F. and A. L.....	961 60

FLORIDA.

Jacksonville. C. B. Wilder.....	1 00
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OHIO.

Avon. Union coll., by N. S. Townshend.....	18 00
Ashtabula. Uriah Goodwin.....	10 50
Cleveland. ESTATE of Rev. A. Benton, by Brewster Pelton, \$50; S. C. Aiken, D. D., \$5.....	55 00
Hampton. A. Clark.....	1 25
Huntsburg. Q. Phelps, \$3; Mrs. R. S. Phelps, \$1; others, \$1 50.....	5 50
Jersey. Mrs. H. E. Condit and Mrs. L. Sinnott.....	7 00
Mallet Creek. A. C. Bowen and Samuel Hale, \$10 ea.; Dr. J. A. Bingham, \$9; H. Trautman, \$5; L. Branch, \$2, for a Teach- er.....	36 00
Napoleon. Individuals.....	1 00
Newark. Mrs. J. C. Wheaton.....	5 00
Orwell. S. M. Hudson.....	25
Pierpont. Mrs. S. S.....	50
Putnam. C. Merriam, \$2; John Metcalfe, \$1.....	3 00
South Salem. H. H.....	50
Tallmadge. By Rev. S. W. Segur, for a Teacher.....	20 00
Winameg. Alfred R. Shute.....	5 25

INDIANA.

Crawfordsville. A few individuals, mostly members of Centre Ch., \$150; and Students of Wabash College, \$40 to const. Prof. S. S. THOMSON, Prof. E. O. HOVEY, ALEX. THOMSON, J. P. CAMPBELL, Wm. ROBERT- SON and JAMES GRAHAM L. M's; Prof. C. Mills, \$10, bal. to const. JOHN BEARD L. M.....	200 00
Knightstown. "Friends," by Miss E. P. Hayes.....	9 00

ILLINOIS.

Claremont. Rev. G. H. Schnur.....	1 60
Farm Ridge. A. M. Hiester.....	2 00
Princeville. Wm. C. Stevens.....	11 00
Quincy. First Cong. Ch.....	69 00

KENTUCKY.

Germantown. John D. Gregg.....	2 00
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TENNESSEE.

Nashville. "A Friend," by Miss E. P. Hayes.....	5 00
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MISSOURI.

Laclede. Rev. E. D. S.....	50
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WISCONSIN.

Aurorahville. Cong. Ch.....	3 00
Berlin. L. C. J.....	50
Racine. Welsh C. M. Ch.....	24 27
Saxeville. O. I. O.....	50
Springvale. D. W.....	50
Wawtoma. Cong. Ch.....	4 00

MICHIGAN.

Battle Creek. Julia E. Williams, \$4 33; others, 67c.....	5 00
Glen Arbor. W. H. Cook, A. J. Goffart, Mrs. J. Ray, \$1 ea.; others, \$2.....	5 00
Grand Rapids. E. M. Ball.....	11 00
Hillsdale. M. Joslyn.....	5 00
Howell. E. F. Gay.....	5 00
Mendon. Coll. by R. D. Nichols.....	50
Ovid. Mrs. F. S. Fish and Miss M. L. Dodge.....	5 50
South Macon. Ref. Ch.....	4 00
Thetford. Amasa Carrier.....	5 25
Three Oaks. Cong. Ch.....	5 00
Vernon. Mrs. Sarah Holley.....	1 00
Warren. Rev. J. L. Beebe.....	10 00

IOWA.

Danville. Mrs. Harriet Huntington.....	5 25
Denmark. Cong. Ch., \$41 20; Cong. S. S., \$35.....	76 29
Salem. Mrs. K. Y. S.....	50
Tabor. Cong. Ch.....	30 00

OREGON.

Portland. Mrs. H. W. Williams (proceeds of sale of picture).....	10 00
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CALIFORNIA.

Mendocino. "A Friend".....	4 00
Santa Cruz. Coll. by Rev. Walter Frear, for Normal School, Atlanta, Ga.....	96 17
San Francisco. Coll. by Miss D. M. Day, \$50, premium on gold, \$21 38, for Normal School, Atlanta, Ga.; Rev. J. Rowell, \$50.....	121 38

DOMINION OF CANADA.

Montreal. Individuals, Zion Ch., by Rev. H. Wilks, D.D.....	18 20
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ENGLAND.

—, Cong. Union of England and Wales £18, 18, 4, by Rev. Geo. Smith.....	130 85
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SCOTLAND.

Edinburgh. Subscriptions, by Rev. J. M. Thome, £200.....	1383 33
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Received at the Cincinnati Office,
(\$3,929 32.)

For A. M. A.

Rev. E. M. Cravath, Secretary.

CONNECTICUT.

Norwich. Mrs. M. B. Holyoke.....	50 00
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INDIANA.

Carthage. By — Ware.....	13 00
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GEORGIA.

Atlanta. Freedmen, for Schools, \$143 55; Bureau R. F. and A. L., \$25; from other sources, \$8 75; J. H. Ewell, \$4.....	181 30
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ALABAMA.

Montgomery. Freedmen, for Schools.....	171 40
Selma. Freedmen, for Schools.....	155 00
Talladega. Freedmen, for Schools.....	59 90

MASSACHUSETTS.

North Wrentham. \$1 ack. last month should have been \$100.	
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For A. M. A. and W. F. A. C.

Thomas Kennedy, Treas.

KENTUCKY.

Lexington. Freedmen, for Schools.....	35 00
Louisville. Freedmen, for Schools.....	120 00

TENNESSEE.

Chattanooga. Freedmen, for Schools.....	8 60
Memphis. Freedmen, for Schools.....	21 00
Nashville. Freedmen, for Schools.....	103 50

ALABAMA.

Athens. Freedmen, for Schools.....	52 00
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OHIO.

Akron. Mrs. M. Graham.....	1 50
Ashley. R. A. Levering.....	5 00
Austinburg. L. B. Austin.....	100 00

Avon. Union meeting Bapt. Ch., \$13 07; J. E. Brook, \$5; J. Denham, \$1.....	19 07
Bloomington. G. S. Futale, \$25; A. Manary, \$5 50.....	30 50

Cincinnati. Geo. Fox, \$50; R. A. Holden and Mrs. Mary M. Huntington, \$20 ea.; Allen & Co., \$20; Cash, \$20; "K. I. C.," \$15; A. S. Merrill and H. W. Stephenson, \$10 ea.; Vail & Danby, \$10; A. Fay, Josiah Paul and D. M. Bigler, \$5 ea.; Dr. R. C. Carter, \$2.....	192 00
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Cook's Corners. Willard Jefferson, \$5; W. Seaden, \$1.....	6 00
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Elyria. New Sch. Presb. Ch., F. L. Nelson, \$30, to const. REV. F. L. KENYON, L. M., E. Metcalf, \$25; J. A. Topliff, \$15; J. S. & A. P. Metcalf, \$12; H. Ely, J. J. Monroe and N. B. Gates, \$10 ea.; J. S. Cole, E. Boyd, A. Bebee, L. Lane, H. C. Starr and M. W. Pond, \$5 ea.; J. H. Faxton, M. Gallup, P. H. Kaiser and L. Breckenridge, \$2 ea.; 7 individuals, \$1 ea.; public coll., \$4 18; coll. M. E. Ch., S. W. Baldwin \$30, to const. himself L. M.; M. S. Hitchcock, J. R. Starr and A. Brannan \$5 ea.; J. C. Potter, \$2; A. Emmons, \$1; J. M., 50c.; Baptist Ch., H. E. Mussey, \$10; J. W. Boynton, \$5; Rev. H. W. Bawden, \$3; G. N. Young, \$2; Episcopal Ch., S. A. Carey, \$5; Rev. R. S. Chittenden, \$3; cash, \$4 50; C. Prindle, \$1.....	293 18
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Glendale. Judge Cilley.....	5 00
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Gratis. SAMUEL HIXSON, bal. to const. himself L. M.....	15 00
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Gustavus. Citizens, \$47 85; Literary Soc., \$32 74, by I. M. Newton.....	80 59
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Hamilton. J. W. Sohngan and L. Sohngan, \$10 ea.; Cash, \$2.....	22 00
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Jefferson. Cong. Ch.....	80 00
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Johnstown. Citizens, by I. M. Newton.....	10 60
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Kirtland. Mrs. L. Morehead, \$30, to const. MARY E. CLAPP, L. M.; Reuben P. Harman, \$15; Miss H. Martindale and P. Martindale, \$10 ea.; Mrs. H. Martindale and B. S. Upham, \$5 ea.; H. P. Harman and M. Hotchkiss, \$3 ea.; L. C. Fenton, M. E. Sweet and J. Tryon, \$2 ea.; 33 individuals, 1 ea.; others, \$4.....	124 00
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Lenox. Cong. Ch.....	53 83
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Middleport. R. P. Hudson.....	3 00
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Medina. George and Gaylord Thompson, \$30, to const. F. L. SMITH L. M.; others, \$19 58; H. G. Blake and Judge G. W. Lewis, \$5 ea.; N. Nettleton, \$2; C. E. F., 50c.....	62 08
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Mount Vernon. C. and J. Cooper.....	150 00
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North Bloomfield. M. Smith.....	1 00
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Oxford. E. Rumler and Dr. Hills, \$5 ea.; M. Sawyer, \$3; others, \$8.....	21 00
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Oberlin. First Cong. Ch., \$31 46; Dea. H. Thompson, \$10; J. F. Harman and G. P. Wyatt, \$5 ea.; G. Kinney and J. F. Welton, \$3 ea.; M. J. Jones and Mrs. M. J. Jones, \$2 ea.; C. F. Danforth, \$1 50.....	62 96
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Savannah. Wm. Bebout, \$5; Geo. Mackie, \$2; 9 Individuals, \$1 each; Others, 1 85.....	17 85
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Sharon. Ch. coll., \$10; Wm. Conklin, Jos. Hageman and Wm. Graham, \$5 ea.....	25 00
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Sticly. S. N. Channels.....	1 50
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South Salem. Presb. Ch., \$87 35; Sab. sch., \$1.....	88 35
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INDIANA.

Aurora. Presb. Ch.....	12 00
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Columbus. Cash.....	28 50
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Edinburg. Cash.....	10 00
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Franklin. Cash.....	32 00
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Jeffersonville. Cash.....	13 00
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Laurenceburgh. Presb. Ch.....	3 00
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New Albany. Cash.....	15 00
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Saline. Cash.....	14 75
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Seymour. Cash.....	26 00
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Taylorsville. Cash.....	1 00
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Washington Co. Mary Overman (gold).....	7 00
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MICHIGAN.

Almont. D. W. Richardson, \$10; J. S. Jennis, N. Kirby, Mrs. J. Denien, Mr. Farley, J. Mair, J. McRoy, W. Townsend, O. Ingalls, H. Sherman, J. Smith and F. P. Currier, \$5 ea.; A. Ross and Rev. H. R. Williams, \$3 ea.; G. Carr, E. Hazen, U. Townsend, H. Read, J. Morton, S. Bristol, E. W. Laurence and Mrs. M. Classon, \$2 ea.; 9 individuals, \$1 ea.; others, \$1.....	97 00
Alpena. Cong. Ch.....	115 15
Ann Arbor. Dr. A. W. Chase.....	50 00
Bruce. Henry Thurston and Robert McKay, \$10 ea.; U. Day, G. W. Phillips, A. Parmlee and A. D. Tyler, \$5 ea.; J. Stevens, \$3; J. Judson and T. McIlurick, \$2 ea.; 4 individuals, \$1 ea.; N. R., 50c.....	51 50
Columbus. Cong. Ch.....	14 36
Detroit. A. D. Stebbins.....	5 00
Farmer's Creek. A. White, \$2; 3 individuals, \$1 ea.; others, 75c.....	5 75
Hudson. S. S. Douglass and H. Hallock, \$7; R. J. Trask and J. K. Bois, \$1 ea.....	9 00
Jacksonville. E. Cooley, \$75; G. H. Lathrop, \$25; Mrs. G. H. Lathrop and J. S. Ingalls, \$10 ea.; G. H. Lathrop, Jr., and J. M. Jamison, \$2 ea.....	124 00
Lapeer. J. B. Wilson, R. J. Voshburg, H. C. Rood, W. H. Jennings and J. Turrill, \$5 ea.; F. Lumbard and Dr. Kenny, \$3 ea.; George Higby, C. G. Woodbury, Dr. Holmes, E. J. White, D. W. Hinman and "A Friend," \$2 ea.; 9 individuals, \$1 ea. Memphis. Bapt. Ch., \$6 85; C. L. Dudley, Del. Rix and "A Friend," \$5 ea.; S. S. Eaton and E. M. Smith, \$2 ea.; 9 individuals, \$1 ea.; others, \$3 05.....	37 90
Romco. Mrs. S. L. Andrew, T. S. Clark and Wm. Wilkinson, \$5 ea.; Hiram Calkins, M. Broom and A. T. Powell, \$3 ea.; Miss Palen, A. Giddings, J. Wilkinson, W. Fenner and F. S. Crissman, \$2 ea.; Mrs. E. Newberry and J. Newman, \$1 ea.; others, \$1.....	37 00
— Cash.....	10 00

IRELAND.

Dublin. By Samuel Bewley, £95.....	649 00
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ENGLAND.

London. J. B. Braithwaite, £10.....	68 30
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Received at the Chicago Office.

(\$2,777 25.)

CONNECTICUT.

Woodbury. Cong. Ch. and S. S., for a Teacher.....	24 00
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ILLINOIS.

Babcock's Grove. Cong. Ch.....	5 25
Batavia. Cong. Ch.....	61 82
Big Woods. Friends.....	3 35
Bloomington. Cong. Ch.....	47 05
Chicago. Cornelius Kellegons.....	10 00
Concord. Cong. Ch.....	38 00
Crete. Dea. Cushing.....	15 00
Danby. Cong. Ch., (add'l).....	5 55
Farmington. Phineas Chapman.....	50 00
Fremont. Cong. Ch.....	25 00
Galesburg. First Ch. of Christ, (add'l).....	2 00
Geneseo. Cong. Ch., \$124 85; others, \$25 50.....	150 35
Geneva. Cong. Ch.....	19 00

Granville. Cong. Ch., \$145 24; Presb. Ch., \$10 75.....	155 99
Hamlet. Levi Cooper.....	1 00
Harlem. Cong. Ch., (add'l).....	30 50
Jefferson. Cong. Ch., (add'l).....	5 25
Lockport. Cong. Ch., (add'l).....	3 00
Peru. Cong. Ch.....	34 50
Plainfield. Cong. Ch.....	16 00
Rockford. Lincoln Col. Mission.....	13 37
Roscoe. Chas. Kerr.....	10 00
Sandwich. Cong. Ch.....	21 46
Saint Charles. Cong. Ch.....	37 10
Thornton. Wm. Poorlberg.....	16 60
Woodburn. Cong. Ch.....	15 00

WISCONSIN.

Beloit. First Cong. Ch., (add'l), \$11; Second Cong. Ch., (add'l), \$1.....	12 00
Boscobell. Cong. Ch., (add'l).....	13 25
Fond du Lac. Cong. Ch., (add'l).....	2 00
Geneva. Presb. Ch.....	20 00
La Fayette. Cong. Ch., (in part).....	9 00
Lancaster. Cong. Ch.....	10 15
Oconomowoc. Cong. Ch. and S. S.....	16 00
Pleasant Hill. Presb. Ch., (add'l).....	4 25
Rosendale. Cong. Ch., (in part).....	128 00
Rosendale and Springvale. Ind. Ch., (in part).....	6 00
Sheboygan. Cong. Ch., (add'l).....	22 10
Springvale. Cong. Ch., (in part).....	10 00
West Lamartine. "Friends".....	17 00
West Salem. Cong. Ch., (add'l).....	17 50
White Water. Cong. Ch., (add'l).....	41 50

MICHIGAN.

Adrian. A. J. Hood.....	10 00
Battle Creek. S. Hungerford.....	3 00
Berlin and Capae. "Friends".....	6 50
Cannon. Carrie Cornell, \$5; others, \$3 40.....	8 40
Cedar Springs. Anne Lathrop, \$3; E. D. Hall, \$2; others, \$10 20.....	15 20
Homestead. "Friends".....	4 00
Langsburg. "Friends".....	7 00
Muir. "Friends".....	21 60
Muskegon. Cong. Ch., (add'l).....	46 50
North Plains. N. B. Hayes.....	5 00
Pewamo. "Friends".....	25 40
Portland. Aug. Marsh.....	5 00
Rockford. J. S. Kidder and others.....	18 80
St. Johns. Cong. and Baptist Ch's, and others, (\$30 of which to const. REV. GEO. TUTTILL L. M.).....	41 50
Victor. Cong. Ch.....	18 50

IOWA.

Bentonsport. Cong. Ch., and others.....	17 35
Clinton. Dea. Hosford.....	10 00
Des Moines. Three little girls.....	20
Fairfield. Wells Averill & Co., \$30, to const. DEA. DAVID WEBSTER L. M.; Cong. Ch. and others, \$31.....	61 00

MINNESOTA.

Clinton Falls. Un. S. S. coll.....	9 90
Wabashaw. First Cong. Ch.....	9 15

MISSISSIPPI.

— Bureau R. F. and A. L., \$610 10; Freedmen, for Schools, \$159 50, by Rev. J. P. Bardwell.....	769 60
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ALABAMA.

— Bureau R. F. and A. L., \$25 41; Freedmen, for Schools, \$493 25, by G. L. Putnam.....	158 66
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Total, \$27,013 60

W. E. WHITING.

Asst. Treas.